

THE  
CLERGY'S Right to  
TITHES.

Drawn up in Short for the Use of the  
Parish of **CHIRK.**

*oberh*  
By **R. R. A. M. Viccar** of the said  
**PARISH.**  
*R*

*Sacerdos sum Decimis vivo. Hieron.*

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THE

## My Parishioners,



I Desire You will not Judge my Presenting you with this following Epitome, to be so wholly on the Account of my own Interest; as that yours is not at all Concerned in it.

For though it be my profit to Receive Tythes, yet I hope (whilst it be your Indispensable Duty to pay them) my Exciting you carefully and Honestly to Discharge this your Duty, will be looked upon a Charity, 1 Cor. 8. 1. Tending to the Good of your Immortal Souls.

Which (through God's Assistance) I shall always Promote with my utmost Endeavour. Who am your Faithful (tho unworthy) Pastor and Minister.

R. R.

Now



**N**OW, the Paying of Tithes is a Duty so Manifest in it self, and so Inexceptionably and Universally Obliging, that all Nations from the Light of Nature thought fit to make some such Real Offerings to their Gods; *For as the Earth is the Lord's, and the fullness thereof*; It is, but Just and Reasonable we should Confess and adore his Goodness, from whose Bounteous Hand cometh every thing we Possess, by Presenting to His Majesty some share or Portion of what he is the Principal and chief Master or Proprietor of, and to which we can have no Pretension or Claim, but by means of him alone, who Committed to our trust and Care all we own or Enjoy. And we are not only moved and prompted to do This, by Nature's Instinct or Dictates; but put in mind of it by an absolute Advice from God also, viz. *To Honour the Lord with our Substance, Prov. 3. 9. And with the First Fruit of all our Increase.*

YEA, This Way of Revering God, (and giving Tithe as a Token of our Professing his Sovereignty, as to all Rights and Titles to the Things of this World, which are delivered into our Hands, to manage for our Use,) is Practised very early before the Law in the Scripture. For in the Fourteenth Chapter of the First Book of it, viz. *Genesis*, We find, *That Melchisedec King of Salem, met Abraham after his Victory over the four Kings, and brought forth Bread and Wine, Melchisedec Who was the Priest of the most High God: And He Blessed Him and said. Blessed be Abraham of the Most High God. Possessor of Heaven and Earth, and Blessed be the most high God, which hath delivered thine Enemies into thine Hand. And he gave Him Tithes of all.* Ver. 18. 19.

And he gave him Tithes of all, That is the Patriarch *Abraham* gave Tithes of all Things he had, to the Priest *Melchisedec* for Blessing him; in Order to shew all Christians after him to do the like, to them that Execute the Office of the Priest-hood in Christ-Church. To do the like to all Christian Priests, as he did to *Melchisedec*, who was the first of their Order, and from whom they derive their Office.

THIS their Descent gives a Right to all Christian Priests to Receive Tithes on the one Hand: and the Example of the Giver of Tithes, by its Vertue and Authority, binds all Men now a Days to pay Tithes,

Carefully and Honestly, on the other hand.

Carefully and honestly to pay Tithes, For the Patriarch *Abraham*, which herein ties all his Posterity, gave not for Tithes; of the Refuse and Basest of Things. But of the best. *DEKATEN EK TON AKROTHINION*. Heb. 7. 4. in the Original, *De praeceptis*. From the top of the Heaps. Of the First and Best, and choicest Treasures.

But to evade all this, and to Endeavour to deny the Obligation to pay Tithes, lest some should thus Object. *Abraham* gave Tithes, so paid them not as a due. Lest some should thus Object, I affirm, that though it be said in *Genesis* of *Abraham*, that he gave the Tenth of all to *Melchisedec*, yet it does not follow, that he paid them not as a Due, For (ye must understand) the Phrase of giving in Holy Scripture is often used, for the Discharging a just Debt, As in these Places of it. *Psal*, 29. 2. Give the Lord Honour due to His Name, Give Tribute. *Matt*. 22. 17. and 17. 27. Give a Servant his Hire. Which means no more than paying a Servant his Wages, Tribute and Honour, to whom they are Due and do belong.

Accordingly, we find *Jacob*, solemnly Vowing to give God. i. e. To a Priest as God's Receiver, the Tenth of All. *And of all that thou shalt give me, I will surely give the Tenth to thee*. Gen. 28. 22. Upon this Very good Reason for his so doing, *Viz*. Because God was the giver of all that he had. And this Reason by way of Ceremonie, does not only Concern the Jews, but on Account of the Law Moral, is a like Binding in Respect of all Men; that have received any Enjoyments from the Liberal Hand of the Lord of all things.

God by this *Mosaic Law*. *Thou shalt not delay thy Tithes and First Fruits*. *Exod*. 22. 29. Looks upon Tithes as an Undoubted Right of himself, and as Things so Appropriated to him, as cannot be withdrawn from him, *All the Tithe of the Land, whether of the Seed of the Land, or of the Fruit of the Tree, is the Lord's*. Lev. 27. 30.

And St. Paul saith, *The Sons of Levi, which receive the Office of the Priest-hood, have a Commandment to take Tithes of the People according to the Law*. Heb. 7. 5. And as the Gospel Priest-hood succeeds the Levitical in the Performance of Divine Service, so also in its Right to Tithes. To back and Warrant which Right are Curses in *Deuteronomy*. That Respect not only the Passover, but Circumcision, Tithing and Offerings. For they are found accursed there, who are not circumcised, who do not Tithe, and do not Offer at *Jerusalem*.

YEA many other things there are besides in the Levitical Law, which Confirm our Title, to Tithes now. As the Levitical Law provided for the



the Levitical Priest-hood, so was Christ to provide for Gospel Ministers. *Numb.* 18. 20, 21. We read that the Levites, by God's Appointment had the Tenth for an Inheritance: And the Apostle asks us. *Do ye not know that they which Minister about holy Things, live of the Things of the Temple; and they which wait at the Altar, are partakers with the Altar? Even so hath the Lord ordained, That they which Preach the Gospel, should live of the Gospel.* 1 *Cor.* 9. 13. 14. The Apostle hereby Intimating, that our Lord, according to the Law which constituted a sure Creditable Subsistence for the Levites; had made ours sure and certain also. And tho' not the same in points of Ceremonies and Circumstances, yet mostly alike; which could not be, had not our Maintenance been settled & fixed as theirs was. Our Maintenance which sure cannot be Arbitrary, and precarious: For thence it would follow, that more care was taken of the Old Priesthood than of the New; which serves to a better Covenant.

And allowing of the Care taken by the Law, for the Subsistence of the Priesthood. The Primitive Christians thought themselves Obligated, to give more than a Tenth to their Ministers: Inasmuch as Theirs was of the better Priest-hood. Hence the Fathers say. We that have a better Hope ought chearfully to give rather more than less. And that we must at least come up to the Jewish Bounty, and give as much as the Jews, who were Young Beginners in Religion, not less however than a Tenth part; for Christ expects *Our Righteousness* (even in point of Bounty to his Service) *should exceed the Righteousness of the Scribes and Pharisees, or else we shall not enter into the Kingdom of Heaven.*

But to Consider the Grounds, upon which the Fathers and Primitive Christians paid Tithes; I shall examine into the Sense of Christ and His Apostles in this matter.

The Blessed Jesus Instituted His Apostles, Ministers of the New Testament, and gave Power and Direction to them to Constitute others to succeed them to the End of the World: And since this Ministry was to be Managed by Men who needed a Maintenance, we cannot doubt but our Lord would provide for them, which also The greatest Enemies of Tithes grant, and Confess that Christ hath in the Gospel Established a Maintenance in General for this Ministry, so that a Competency for their Subsistence is due to them *Jure Divino.*

The only Question is, whether the Old Proportion of a Tenth be now due to a Gospel Ministry by the Law of God?

I think it is, and that for these Reasons following.

First, because there is no Express repeal of Tithes in the New Testament, and they were due by God's Law before (as you already heard,) unless some Evident repeal can be produced. And there is more Reason to expect an express Repeal of this Tenth part by Name, than by any other Thing, because that proportion was fixed so early, and had stood so long; it began by Divine Direction, continued by God's Approbation and positive Command, it was Consented to and Practised all the World over, so that the Blessed Jesus might expect that both Jews and Gentiles, upon their Conversion, would certainly give this Old, known and Customary proportion to the Gospel Ministry, unless he forbid it in express Terms, which he would certainly have done if he intended Tithes should have Ceased.

There is an express repeal of all Ceremonial things done by the Patriarchs. Bloody Sacrifices and Circumcision are Abrogated by Name in the Gospel, but so are not Tithes; and Therefore they are not Ceremonial.

But though there be such Reason to Expect a Positive Text to repeal this Tenth part, The Opposers of Evangelical Tithes can produce nothing, but that place of St. Paul, *Heb. 7. 12. For the Priest-hood being changed, there is made of Necessity a change also of the Law.* And this they would have, against all Sense and reason, to imply a change of the Law for paying Tithes.

But the Scope of the Apostles Discourse in that Chapter, and the Contexts also do utterly confute That forced and false Interpretation: For the Apostle is there shewing, that Tithes belonged to *Melchisedec's* Priest-hood, of which Order Christ himself is: Yea he proves *Melchisedec* was a Priest by his receiving Tithes, and his Order better than *Aaron's*, because his Tithing was more Excellent.

Now since all this tends to prove Christ's Priesthood better than *Aaron's*, would it not be very Strange if in that very Chapter, St. Paul should say, The Gospel Priesthood had no Tithes at all. Might not the *Jews* have told him that he, who before argued *Melchisedec's* Order, to be better than *Aaron's*, (from the Tithing annexed,) now proves this New Priest-hood, either not to be of *Melchisedec's* Order, or not to be so good as that of *Aaron*, being wholly Stript of Tithes.

But if we look at the Verses before and after, we shall see St. Paul is not Speaking of any Change of the Levitical Law, in the point of Tithes, but in the point of Succession; he only speaks here of the repeal of that Branch of the Law which confined the Priest-hood to the Tribe of *Levi*.



He had shewed that God intended to Change the Priest-hood for a better, and hath spoken in the Psalms of another Priest to arise *after the Order of Melchisedec*, which Priest St. Paul affirms was the Blessed Jesus, who indeed was not of *Aaron's Order*, nor descended of that Tribe; but that was no hinderance to his being a Priest to this new Order, in regard it was plain God intended to Abrogate that Old order of Confining the Priest-hood to the Tribe of Levi.

For v. 11. If that Levitical Priesthood had been perfect, and to endure for ever, Why should not David have spoken of a new Priest of the Order of *Aaron*? Why doth he say, he shall be of the Order of *Melchisedec*? whose descent is not reckoned as the Levitical Priest's were. This shews the Priesthood was not to be confined to the Tribe of Levi any longer; and though the Law of Moses had so appointed, yet God choosing a new Priest of another Order, shews that branch of the Law is Abrogated, and then comes in these Words.

*For There being a Change of The Priest-hood, There is made of Necessity a Change, also of the Law.* v. 12. i. e. in the point of Fixing the Priest-hood to one Family, v. 13. *For He of whom These Things are spoken, That is Christ Jesus,) pertaineth To another Tribe, of which no Man gave Attendance at the Altar.* v. 14 *For it is evident our Lord sprang Out of Judah, of which Tribe Moses spake nothing concerning Priest-hood.*

This being the plain Words and Sense of the Apostle, there can be no repeal of Tithes in the New Testament, whence it follows, That Christ intended they should stand and Remain still due by Divine Right as they had always been Reputed before.

But secondly besides this Negative Argument, there are many probable and positive Evidences, that it is our Saviour's Will, Tithes should be paid to Gospel Ministers. Those which make it probable are.

First, that when Christ is comparing Moral Duties and Tithes together, he saith, *These Things ought ye To have done, and not to leave The other undone.* Matt. 23. 23. Implying that those Moral Duties are so to be taken care of; that we do not omit to give Tithes, which being contributed to the Maintenance of God's Service, it is an Act of Righteousness and Piety to pay *Tithes* Strictly even of the least Matter; and since Christ said the *Pharisees* ought to do this Act of *Righteousness*, no doubt Christians ought to do it also. *As ye have already heard. Because our Righteousness must exceed Theirs.*

Secondly, whereas St. Paul saith, *The Presbyters who Labour in The Word and Doctrine, are Worthy of Double Honour.* 1 Tim. 4. 17. He clearly alludes to the Elder Brother's Portion which was Double. Deut. 21. 17. And

And whereas the Elder Brothers, were Originally the Priest's of every Family, and had besides their own Share of the Inheritance, the *Tithes* of all their Brethren's part annexed to their Primogeniture, which made their Portion to be double; thence we may infer, that the Gospel Ministers succeeding those Elder Brothers in their Office, ought to succeed them in the Reward also, and are worthy of *Tithes*.

*Thirdly*, the same St. Paul requires the Clergy, *should be given to Hospitality*, 1 Tim. 3. 2. Which doth require a certain and large Proportion to support it, and yet the *Ministers* are forbid by Scripture, 2 Tim. 4. 5. and by the Canons of the Church also. *Apostol. Can. 4. 81. Concil. Chalced. Cap. 3*, to use any other Calling to get Money, and are Enjoyned to give *Themselves* wholly to their Ministry, and to attend continually upon it, 1 Tim. 4. 15. So that they have neither time nor means allowed to procure wherewithal to be Hospitable, and yet God requires they should be given to Hospitality; whence we may infer, that he who lays *This Injunction* on them, hath at least allowed them the Old Proportion of a tenth, to enable them to do what he requires of them.

But not to insist only on these probable Proofs, we have two plain texts which prove, that Jesus Christ hath Ordained tithes shall stand. the One is, 1 Cor. 9. 13. 14. Where St. Paul, though he took no Maintenance of the Corinthians, yet he largely proves his Right to it; First, by diverse parallel cases of a *Soldier*, *Vineyard Dresser*, and a *Shepherd* v. 7. Secondly, by the Moral Sense of that Levitical Priesthood, of not *Muzzling* the Ox. v. 8, 9. 10. Thirdly, from the Excellency of his Work among them, which afforded them things far more worth than the biggest proportion of their Worldly Estates, v. 11. Fourthly, from the Practise of other teachers who had taken Maintenance of them as a Due, v. 12.

But the chief Argument of all, urged by St. Paul, for his Right, is the Positive Ordinance of God the Father, for the Old Testament, and of our Lord Jesus for the New. v. 13. 14. *Do ye not know*, saith he, *That They which Minister about holy Things, live of the things of the Temple, and They, That wait at the Altar are Partakers with the Altar. Even so hath the Lord Ordained, That they which preach the Gospel should live of the Gospel.* Where we see he Urges God's care of the Old Priesthood as a pattern which Christ had imitated in the New.

Then as God did Ordain the Levites, or Ministers of the Temple to live, *ek tou Ierou*, of the holy Portion, or as we Read of the things of the Temple, that is, of Tithes or a Tenth part, and the Priests or Waiters on the Altar, to share with the Altar, and to have their part of Offerings



erings made there, Even so hath Christ Ordained in the New Testament, that his Ministers shall live of the Reward given them for Preaching the Gospel, of that which belongs to Christ and his Priest-hood.

THE Apostle names no Tithes, that he might not Offend the Jewish Priest-hood, but by a Trope he Intimates that he meant the Maintenance formerly due to the Law, but now annexed to the Gospel, and that by Christ's own Ordinance, wherefore we conclude, that Christ Ordained a certain Maintenance for his Ministers, and because his Pattern was the Levitical Law, it must be a Tenth part at least.

Secondly, The same Apostle hath another expresse Law for Ministers Maintenance in these Words. *Let him that is taught in the Word, communicate unto him that Teacheth in all good things*, Gal, 6. 6. The Sense of which Words is, That Christians must not take and enjoy all their Worldly Goods themselves. A part of them all, a Share of every kind of their Wordly Goods must be set apart for their Minister, and freely Communicated to him, so that he may partake with us in all. So that by the Letter of this Law, those Christians which have Corn, Hay, Wool, Increase of Flocks and Herds, or any other Worldly Goods, are bound to give the Minister a part of all these, And that part is the Tenth, as ye have already heard.

And the main Objections to the Contrary are these following.

The first, That neither Christ nor his Apostles receive Tithes.

To which I answer, That our Lord Jesus *was made under the Law*, Gal. 4. 4. And was always Obedient to it, since it was in full force during his Life. Now the Law had then fixed Tithes upon the Tribe of Levi, to which Tribe our Saviour did not belong, and therefore he had broken the Law if he had claimed or received Tithes then; yet we have proved out of St, Paul, that Tithes did belong to his Priesthood, though the Time in which he lived would not permit him to Exercise that right.

As for the Apostles, their unfixed State of Life was such, (because of Persecutions,) that neither could Believers pay them regularly, nor they Receive them: Nor had they any Need of them, since they were plentifully provided for other ways, by some Christians selling all, and giving the Money to dispose of, and by the Liberal Contributions that others made to them, yet they did declare, they had by Christ's Ordinance a Right to such a kind of Maintenance as the Levites of Old had by God's Law. &c. so it is no prejudice to our claim, that Christ and his Apostles in the unsettled State of the Church took no Tithe.

The Second Objection. That Christ hath expressly set down Meat & Drink, for the Maintenance of his Ministers, *Matt. 10. 9. &c. Luke,*

10, 6. 7. 8. 9. and therefore did not intend they should have Tithes.

I Reply, If meat and Drink comprehend all necessary Conveniences of human Life Suitable to a Minister's Office ; Then Tithe may well stand, because that proportion where it is paid seldom affords more.

And there was no Necessity to Name Tithes in the New Testament; because there was Examples in it of Believers who did freely give more than a Tenth to God and his Ministers. *As many of them as had any Possessions sold all that they had, and gave the Price to the Apostles.* Act. 4. 5. And the Records of the first Ages shew that their Bounty towards the Clergy was very great.

From all which it appears, (I hope.) That Tithes by Divine Right are due to the Ministers of the Gospel.

But besides, that the Maintenance which the Ministers of the Gospel have hitherto enjoyed, is their proper Right by the Law of God ; it is also their Right and Due by the Laws of Men ; and therefore cannot be taken from them without great Wrong and Injustice, yea the Clergy of *England* have as good a Right in Tithes, as Noblemen, Gentlemen and Freeholders have in their Lands.

Because *Ethelwolpb* Son of King *Egbert* (who had brought the Saxon *Heptarchy* into a Monarchy,) had all the Lands in *England*. for his Demesne. See *Sr. H. Spelman's Councils.* Cook upon *Littleton's Tenures.* Lib: 1. Cap. 3. And conferred the Tithes of all the Kingdom upon the Church, by his Royal Charter dated *Anno 855* in these words. King *Ethelwolpb* by the Consent of his Prelates and Princes which ruled in *England* under him in their several Provinces, did enrich the Church of *England* with the Tithes of all his Lands and Goods by his Charter Royal &c. Adding in the End, That whoso should encrease the Gift, God would please to prosper and increase his Days. But if any should presume to diminish the same, that he should be called to an account for it at God's Judgment Seat. &c. And this he did not only as Lord Paramount, but as Proprietor of all the Land, the Lords and great Men at that Time having no property or Estates of Permanency, but as Accountants to the King, whose the whole Land was, and yet they also gave their free consents, which the King required, that thereby they might be barred from pleading any Tenant Right, as also to Oblige them to stand in Maintenance of Tithes against all Pretenders.

This Bounteous Act of *Ethelwolpb* was confirmed by King *Athelstan*, *Anno 930*. And after by *Canute* the Son of *Sweno* the Dane, as soon as he was settled in the Government of this Kingdom. *Ingulph*. injoyning the true payment of Tithes upon pain of Excommunication, besides the loss



of the other nine parts, and set down when and how every Tithe of Corn, Hay, Wool, Lamb, &c. should be payed.

And *Edward* the Confessor. Anno 1042. Ordered if they had but one Calf or Two, then to pay for every one of them a penny. And to this Price is the Parson generally held to this Day, though Ten of our Pence now is not Worth One of those pence formerly, and so of Bees, Wood, Water-Mills, Parks, Fishings, Warrans, &c. And the Law faith of all things that the Lord giveth, the Tenth is to be rendered to him, that gave the other Nine with the Tenth.

When *William* the *Norman* had Conquered the Kingdom, being led by the Examples of the former Conquerors, both *Saxons* and *Danes*, he Seised upon all the Lands in *England*, (except the Church Lands and some in *Kent*,) He reserved the chief Mannors and Royalties, with the Homages, Rents, and Services to himself and his Successors, and the Ecclesiastical Lands, with the Tithe of all other Lands to the Church. He parted for the defence of his Kingdom with all the rest to his Nobles, Servants and Soldiers: And the Lands thus charged have been Transmitted and passed over from one to another, until they came unto the Possession of the present Owners, who have no other Right to their Lands, but by Tenure, from the King; performing their Injoyned Services to him, and paying the Tenth or Tithe to the Church.

This was confirmed by *Magna Charta* Anno 9th. Hen. 3. And thirty several Parliaments successively, and Bishops appointed to curse those who should dare to enact any thing against it. *Stat. 25. Edw. 1st*, so that whatsoever right any owner of Lands hath to the Nine Parts, either of Fee Simple, Lease or Copy-hold; yet he hath no Pretence at all to the Tithe or Tenth, either by Grant or Purchase. For upon the whole, he can have no Right to the other Nine, but upon Condition of payment of the Tenth to the Church.

Which makes it plain, that when People pay Tithes to their Ministers, they do not give any thing of their own for the Tithes were never theirs, they were never purchased by themselves, nor any of their Forefathers.

But as I just now mentioned *Magna Charta* to prove Tithes to be due by Statute Law, *Magna Charta* the beginning and Fountain of all our Laws, the Birth-right of the Freeborn People of *England*, the Pale and Bounder of the People from Tyranny; and therefore it was always struggled by the People to be confirmed by all Kings. This *Magna Charta*, I say, being confirmed by so many wise Parliaments, that my Lord *Cook* in his second Institutes upon this faith, that all Statutes made against

against it, are void, and this Statute, this *Magna Charta*, the good people of Englands Birth-right, this doth establish Tithes.

King *John*, in a general Council at *London*, Anno 1200 decreed that no Wages be deducted before Tithe be paid and that the Priest in *Autumn* shall excommunicate all defrauders of Tithes; and that new Tilled grounds shall pay Tithes to the Parish Church. *Spelm.*

And to come nearer home towards our own times. By Statutes since the Blessed Reformation, Tithes were made Temporal and Recoverable in Common Law courts, 27. of Hen. 8. The 31 and 32 Stat. of Hen. 8. The 1st of Edward 6. Cap. 2. Edw. 6. Chap. 15. and more I could Instance to shew how gracious all Reigns have been in this respect, if this was not sufficient to let you know, how all Parliaments have been tender of Tithes, yea do so much favour Tithes, that they give them better Remedy than other Freeholds or Inheritances, even Treble Damages.

To Finish and conclude this head, so tender were the Consciences of Men heretofore in point of Tithing, that few of them could be Satisfied that they had so punctually paid them as they ought, and therefore usually in their Wills they bequeathed some what to the Parson for Tithes omitted, in lieu whereof the Mortuary is paid to this Day.

On the contrary. How seared must the Consciences of Men now a days be, who will pay no Tithes at all if they can help it.

Now finally to awaken Men (for their own good and Interest) into a true Belief of this Truth, and a sincere practise of Rendring to God the Things that are God's by paying Tithes to his Clergy. I shall in the next place Instance some Remarkable Divine Judgements, as fell upon the Disobedient and Obstinate as to these Things; or the violators of Things dedicated to holy Uses, that is things given to the Church, whether Houses, or Lands, or tithes, belonging to Church Men.

It was a Witty Observation of the *Hebrews*, that when a Man pays his tithes, he is the Husbandman, and receiveth Nine parts for One, and God who receiveth One of ten is the Priest. But when Tithes are not paid, then God is the Husbandman, and keeps the Nine parts, and man is the Priest, and hath but the Tenth, *For then Ten Acres of Vines shall yield but one Bath.* *Isai, 5, 10.*

*Ye are Cursed with a Curse, for ye have Robbed me, even this whole Nation, in Tithes and Offerings.* Saith the Prophet *Malachi*. A Coal snatch't from the Altar fired the Nest of the Eagle. And the *Philistines* for all their Victories, were continually harassed and tormented whilst they detained the Ark of God among them. And *Uzzab* was struck dead, for his



his but just touching it. *Nebuchadnezzar* for his Sacrilege and plundering the Temple of God lost his Kingdom. *Belsazzar* his Kingdom and Life also. For his Prophaness and Stealing the things of the Temple, thus remarkable was his Doom.

At a great Entertainment he had made, while he was drinking Wine with his Princes, his Wives and his Concubines. He saw it wrote down upon the Wall of his Palace, by Fingers of a Man's hand, that Miraculously came forth for that Purpose, upon which his Countenance was changed, and his thoughts troubled him, so that the joynts of his Loyns were loosed, and his knees smote one against another. Dan. 5.

Moreover *Antiochus* is so manifest an Example of God's Judgement on Account of Sacrilege. That he makes this Melancholy Confession.

*Wherefore he called for all his Friends, and said unto them, The Sleep is gone from mine Eyes, and my heart faileth for very care. And I thought with my Self, into what Tribulation am I come, and how great a flood of Misery is it wherein now I am? For I was bountiful and beloved in my power. But now I Remember the evils that I did in Jerusalem, and that I took all the Vessels of Gold and Silver that were therein, and sent to destroy the Inhabitants of Judea without a cause. I perceive therefore that for his cause, these Troubles are come upon me, and behold I Perish through great grief in a strange Land. 1 Maccab. 6. 10. 11. 12. 13.*

A Curse overtakes *Nicanor*, because he threatned to burn the Temple so his great Army is utterly ruined, he himself is slain, and his head and right Hand cut off, and hung up before the gate of Jerusalem. 1 Maccab. 7. 35.

Which is a plain Argument to shew that all Prophanation, and Invasion of things sacred and belonging to God. is an Offence against the Eternal Law of Nature; and that God in his Providence will blast all Spoilers of Religious Persons and places.

**F I N I S.**





